

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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## CHRISTIAN SECRETARY.

### NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

#### Notice.

By special request the subscriber has undertaken  
to supply matter for a corner of the Secretary—  
Brethren of the New Haven Association, and others  
in the vicinity, are therefore informed that com-  
munications for this corner will be thankfully received.  
They may be addressed to the subscriber, who will  
see that they are forwarded to Hartford without  
charge to them. It is hoped brethren will contrib-  
ute cheerfully toward rendering this department  
interesting and useful.

T. C. TEASDALE.  
NEW HAVEN, SEPT. 10th. 1840.

#### Review of Mr. Conklin's "On Close Com- munion."

In the New York Evangelist of August 22, is  
an article from the pen of Mr. Conklin, on what  
he is pleased to term "Close Communion," in  
which he gives fourteen reasons for not becom-  
ing a close communion Baptist. Having seen no  
review of that article in any of our papers, and  
finding that the editor of the Evangelist thinks  
that some, at least, of these reasons "appeal very  
strongly to the Christian heart," and knowing  
too, that when every honorable means of conduct-  
ing the controversy between us and them on the  
main point at issue, is found to be unavailing, and  
the tide of restless conviction seems to set  
strongly in favor of our side of the question, this  
"sacred-crow," or "spectre," *close communion* is  
made to supply the place, both of scripture proof,  
and sound argument, on the part of our Pede-  
baptist brethren, I have deemed it proper briefly  
to notice these fourteen reasons, against a settled  
usage of our denomination.

1. His first reason is thus stated: "I dare not  
build up division walls in the church of Jesus  
Christ upon mere inferences."

He says, first, Baptists "infer" that Christian  
baptism is one qualification for the Lord's sup-  
per, and secondly, that "total immersion under  
water" is indispensable to the ordinance of bap-  
tism."

In regard to the first "inference," it is only  
necessary to enquire, whether our Presbyterian  
brethren do not now, as a body, "infer" the same  
thing? And if it be answered, they do not, then  
I have another question to ask. How long has  
it been since this "inference" has been discarded  
by that denomination? Mr. C., who is full of  
reasons, can undoubtedly answer such simple  
questions without trouble. Meanwhile I would  
refer him to the testimony of the late Dr. Griffin,  
as found in his letter "to a member of the Baptist  
Church." He says, "I agree with the advocates  
for close communion in two points: 1. That bap-  
tism is the initiating ordinance, which introduces  
us into the visible church; of course, where there  
is no baptism, there are no visible churches. 2.  
That we ought not to commune with those who are  
not baptized, and of course are not church mem-  
bers, even if we regard them as Christians." And  
he goes on to say, that "should a pious Quaker  
so far depart from his principles as to wish to  
commune with me at the Lord's table, while yet  
he refused to be baptized, I could not receive him  
because there is such a relationship established  
between the two ordinances, that I have no right  
to separate them; in other words, I have no right  
to send the sacred elements out of the church." I  
might refer to other high authority from the  
same quarter, but I deem this "reason" of Mr.  
C. sufficiently met, until he can show that Dr.  
Griffin and many others of his brethren, were  
entirely mistaken as to the views and practice  
of their own denomination on this point. For it  
will be seen that an argument which is intended  
to weigh against the views or practice of a par-  
ticular denomination, must prove that those views  
or practice are peculiar to that denomination.  
And especially must it show that the church of  
which the writer is a member, is free from the  
same condemnation. If then, Mr. C. will show  
that his denomination does not entertain such  
views, or allow such a course of action, I shall  
feel bound to give some "reasons" to show why  
the Baptists "infer" that they and Dr. Griffin  
and his brethren are right in supposing baptism  
to be a prerequisite to the communion. So much  
for the "first inference."

Now for the second: "that total immersion under  
water" is indispensable to the ordinance of  
baptism." Mr. C. is "aware that our Baptist

brethren express themselves very confidently on  
this subject." Yet he seems to think that "few  
would be willing solemnly to affirm that they  
were certain upon this point, and know beyond  
all doubt." In answer to these statements I  
would say that I think "our Baptist brethren"  
have very strong "reasons" for "expressing them-  
selves very confidently on this subject," and that  
should they venture "solemnly to affirm that they  
were certain upon this point, and knew beyond  
all doubt," I do not think they would forfeit all  
claims to *humility* or *modesty* by assuming these  
positions. For I "venture solemnly to affirm"  
that in my opinion, there is scarcely a duty en-  
joined in the gospel which really admits of less  
doubt or uncertainty, than that of baptism. Let  
Mr. C. recollect that while the Baptists maintain  
that the word *baptizo* means *immersion* only, they  
are sustained in this opinion by the unequivocal  
testimony of very many Pedobaptist brethren,  
who are cheerfully admitted "to stand an equal  
chance with our Baptist brethren, to obtain a  
knowledge of the mind and will of God concern-  
ing us," and whose claims "to superior learning  
and ability" have never been questioned. It is  
unnecessary to repeat the list of names whose  
testimony so directly favors our views of the  
meaning of *baptizo*. There is scarcely a Baptist  
work on the subject in which they are not found.  
Dr. Campbell, of Aberdeen, and the present acting  
Bishop Smith, of Kentucky, are corroborated  
by nearly a hundred distinguished Pedobaptist  
authors, in their agreement with the Baptists on  
this subject, and they could have been influenced  
by no other motives in expressing their opinions,  
on this point, as they have done, but by a hearty  
conviction that there were "strong reasons" for  
supposing their "conclusions to be infallibly true."

But besides the true definition of the word, the  
Baptists think themselves sustained by Ecclesi-  
astical history, by which it appears that for 1300  
years, *immersion* was the only approved baptism  
in the church, by the uniform practice of the  
Greek church from the very days of the Apostles  
to the present time, which, by the way, is  
one of the best comments on the meaning of the  
Greek verb *baptizo*, by the places chosen for bap-  
tism in primitive times, which were *rivers*, and  
places of *much water*, and by the design of the  
ordinance itself which is stated to be a representa-  
tion of the *death, burial, and resurrection* of Jesus  
Christ. "For as many as are baptized into  
Jesus Christ are baptized into his death, there-  
fore we are buried with him by baptism—that  
like as he was raised up from the dead, even so,  
we also should walk in newness of life." "For  
if we have been planted together in the likeness  
of his death, we shall be also in the likeness of  
his resurrection."

I fear Mr. C. has read but little on this subject,  
and I take the liberty to refer him to some works  
on baptism, viz. Carson and Cox; Ripley's reply  
to Prof. Stewart; Frey; Scripture Guide to  
baptism, by Peggilly; Jewett; and the History  
of Baptism, by Hinton, just published. If he  
candidly reads these works, and then any longer  
entertains doubts on the subject, I confess that I  
shall despair of convincing him on any point, up-  
on which he may chance to differ from others.—  
When, therefore, Mr. C. has settled the ques-  
tions, first, Are the Baptists *peculiar* in consider-  
ing baptism a prerequisite to the communion?—  
and secondly, Are they *certainly wrong* in main-  
taining exclusive immersion for baptism?—then  
I shall be prepared to express an opinion whether  
I agree with his conclusions or not. Until that  
is done, I rest with reference to his first "reason."

2 and 4. Mr. C.'s second and fourth "reasons"  
may be answered in the same way, as they  
refer to the "mode of an ordinance," merely. I  
perfectly agree with him that it would certainly  
be improper to divide the church on a question of  
this kind. But is this the dividing point? Is it  
the mere "mode of an ordinance" that separates  
Baptists and Pedobaptists? Is it whether per-  
sons shall be baptized in this way or that way?  
Or is it not rather, whether they shall be bap-  
tized at all? So far as I am concerned, it would  
be a matter of total indifference whether a person  
was baptized face downwards or upwards, up  
stream or down stream, looking eastward or  
westward, wholly clad or only partially clad, in  
this place or that place, so that he were actually  
baptized. It is not the mode merely, it is the *thing*  
itself, for which we are anxious. If Mr. C. will  
satisfy us that his "baptizing with water" is really  
and truly gospel baptism, he will then have open-  
ed our ears to hear what he has to say about the  
mere "mode of an ordinance." And as Mr. C.  
is not very fond of "inferences" but is so much  
inclined to look for "reasons," he will pardon us  
if we do not "infer" that his sprinkling is baptism  
till we see his "reasons" for the thing. I do not  
ask for "fourteen reasons," I will be satisfied  
myself with one, if it be valid. I may just say  
in passing, however, that what Mr. C. says in his  
second argument, about *male members only* being  
admitted to the communion primitively, must, I  
think, be "inferred."

3. Mr. C.'s third reason is this: "I dare not  
exalt a compliance with an external ordinance  
above uniform and consistent piety."

I know not what notions Mr. C. may entertain  
respecting such "uniform and consistent piety"  
as may refuse "a compliance with an external or-  
dinance" of Christ. But really a refusal to obey  
Christ in a plain and positive institution, where it  
is understood, appears to me to cast a shade of  
suspicion on a person's "uniform and consistent  
piety," to say the least of it. But suppose we  
carry out Mr. C.'s principle, and dispense with  
all external ordinances and tests of obedience. I  
ask, how shall we determine whether a person's  
piety is "uniform and consistent" or not? "If  
ye love me," says the Saviour, "keep my com-  
mandments." I do not mean to say that a per-  
son may not under any circumstances be pious  
and not be baptized; but I do say that every  
commandment of Christ is important. And evil  
be to the man that shall set at nought the least of  
his requirements, and teach men to do so.

5. "I dare not sanction a practice that would  
exclude the most eminent ministers, and private  
Christians from the church of Christ and its or-  
dinances, for doing what cannot be construed into  
a crime."

Mr. C.'s fifth reason may be answered in a  
word. Is it no "crime" for "eminent ministers  
and private Christians" to refuse to obey Christ,  
and place themselves in a situation, in which their  
brethren who love them cannot commune with  
them at the Lord's table, without (in the lan-  
guage of Dr. Griffin,) carrying "the sacred ele-  
ments out of the church?"

6. Mr. C.'s sixth reason is thus stated; I dare  
not sanction a practice that renders me grossly  
inconsistent with myself."

When Mr. C. has reconciled this declaration  
with his own practice, and that of his brethren  
in refusing to do what they admit to be *right*, and  
what he knows would let down the bars which  
they themselves have put up between them and  
us, and which we cannot let down, then I may  
attempt to answer for our own inconsistencies. It  
is perfectly easy for our brethren to come in to  
us, but we cannot go out to them. The door is  
open, dear brethren, come in! But this is one  
way to show our want of charity, I confess, to  
prove that our good feelings towards our breth-  
ren, have led us into inconsistencies with ourselves.  
But Mr. C. says,

7. "I dare not sanction a practice that some  
have solemnly renounced in a dying hour."

Did not Mr. C. think, when he wrote this de-  
claration, that he was in danger of making it  
necessary to become a Baptist himself. I think I  
can give him more than two instances of persons  
renouncing infant sprinkling, and indeed all that  
is peculiar to Pedobaptism, "in a dying hour."  
What do you say, brother C., will you become a  
Baptist on this condition? Or will you gain cou-  
rage to "sanction a practice that some have re-  
nounced in a dying hour?"

8. Mr. C. says, "I dare not sanction a prac-  
tice that some of our dear missionaries have not  
dared to carry out to the heathen."

What does Mr. C. think of our dear missiona-  
ries, who have not dared to sanction the practice  
of mutilating or concealing any part of the word  
of God, but have given to the heathen the entire  
word, faithfully translated? I will stake my re-  
putation on the fact that more self-sacrificing, de-  
voted, and intelligent missionaries, are not to be  
found in the foreign field, than those who have not  
dared to sanction the practice of concealing, or  
rendering falsely, any part of God's word. What  
say you, brother C., will you carry out your prin-  
ciple, and join the Baptist Bible Society, which  
sustains these "dear missionaries?"

9. Mr. C.'s ninth reason is this: "I am un-  
willing to sanction a practice that has always  
been a great stumbling block to young converts."

Does Mr. C. suppose then that young converts  
are the best judges of disputed points in theology?  
Then some of the most cherished doctrines of  
grace must be stricken from all our formulas, for  
it cannot be denied that young converts gener-  
ally find it difficult to understand them. But there  
is strong reason for believing that our kind Pe-  
dobaptist friends help young converts to most of  
the difficulty which they experience on the sub-  
ject of communion. Does Mr. C. know, too,  
that most young converts who look into the Bible  
at all for a knowledge of their duty, feel a strong  
conviction that immersion is the only gospel bap-  
tism; and that much effort is necessary generally  
to get them away from first impressions on this  
subject. "Hence, the frequent declaration from  
souls newly converted to Christ, 'I never can be  
sprinkled, I must be immersed.'"

10. Mr. C. says "I dare not sanction a prac-  
tice that virtually says, 'stand by thyself, come  
not near to me; for I am holier than thou.' I ask  
what right Mr. C. has to "infer" this. We are  
never known to say so, nor do we admit the "in-  
ference."

In reply to his question, "Is it for neg-  
lect of duty or disobedience to Christ that our  
Baptist brethren shut us out from their commun-

ion," I would answer, it is; and that too for the  
neglect of the very duty which Dr. Griffin, and  
the Presbyterian denomination generally, at this  
moment, as I am just informed by one of their  
distinguished Ministers, consider as an indispensa-  
ble prerequisite to the communion. It is not be-  
cause we profess to believe that we obey Christ  
*more perfectly than others*, that we refuse to com-  
mune with them at the table of the Lord; but  
because we believe that they do not obey him at  
all in this ordinance. Give us, brethren, but a  
credible evidence of piety, and reasonable assur-  
ance that you have been baptized, and you shall  
not be kept back another moment from the com-  
munion.

11. "I am unwilling to sanction a practice that  
grieves the vast majority of my brethren and  
sisters in Christ."

In reply to this I would ask, what have num-  
bers to do in the settlement of a question of duty?  
I think this principle applied and carried out,  
would be fatal to some of Mr. C.'s favorite  
opinions and practices. The quotation from Robert  
Hall, which is found in this connection, is of no  
avail. He took the ground that baptism was not  
a prerequisite to the communion—that though a  
Christian should neglect one duty, it was no reason  
why he should be kept back from the perfor-  
mance of another—that if he had refused to be  
baptized he might still come to the communion.  
But at the same time he was an able advocate for  
the belief that *immersion* was the only gospel  
baptism. If our Presbyterian friends will take  
the ground that baptism is not a prerequisite to the  
communion, then we shall be prepared to adopt  
the argument to the exigency of the case. But  
so long as they are understood, as a denomina-  
tion, to admit that baptism is a prerequisite to the  
communion, we do not feel called upon, to enter  
upon the proof of it.

12. Mr. C. says "I dare not require more of a  
brother or sister, as a condition of full fellow-  
ship, than the infinitely pure God requires."

That is Baptist doctrine, Mr. C. exactly. Hence  
they do not require children to be baptized. They  
think the infinitely pure God does not require it.  
If he does, will Mr. C. point us to the chapter and  
verse, and give us a "thus saith the Lord" for the  
practice? If he does not, we shall expect Mr.  
C. to require it no longer of a brother or sister.  
And recollect we set out, Brother C. with a very  
strong dislike of "inferences," on matters of plain  
and positive duty.

One would imagine that he was reading a  
clause in a Baptist confession of faith, and not a  
part of an article from the pen of an advocate of  
infant baptism, when he fixed his eye upon the  
following declaration of Bro. C. found in this con-  
nection: "I firmly believe the conditions God  
imposes are true and right; while such standards  
as require more or less are *false and wrong*."  
Again we ask give us the evidence of a divine  
warrant for baptizing infants, or else abandon  
your "standards" which require it as being  
"false and wrong." And do not forget Bro. C.  
that we are perfectly agreed not to trust mere  
"inferences" too far. I conclude what I have to  
say on this head by adding a word or two  
to what Mr. C. has said in one of his sentences  
in this place. "I say kindly, yet distinctly, our  
dear Baptist brethren," do not "enjoin duties, as  
a condition of full fellowship, that Christ never  
required as a condition of communion with him-  
self." My opinion against Mr. C.'s

13. He says, "I dare not sanction a practice  
that in part is continued from sectarian motives."  
I ask is it *charitable*, is it "modest" or "hu-  
ble" for Mr. C. thus "to impeach the motives of  
his brethren in Christ?"

To prove what he asserts Mr. C. quotes from  
Mr. Fuller on communion, and denominates him  
the great Mr. Fuller. Does he mean the celebra-  
ted Andrew Fuller? It may be important to in-  
form him (for I fear he has not read the work)  
that Mr. Fuller from whom he quotes is the son  
of the great Mr. Fuller, and was a constant hearer  
and great admirer of Robert Hall in almost every  
respect, save his notions of Mixed Communion.  
In fact he was a member of his church.

The last sentence quoted by Mr. C., Mr. Fuller  
extracts from Mr. Kinghorn, (see Mr. K's. Argu-  
ments against the practice of Mixed Communion  
pp. 26, 27, truly a most unanswerable work on  
the subject.) And it is only to be regretted that  
while Mr. C. was quoting from Mr. F. he did not  
quote the whole of Mr. F.'s language in the first  
sentence from which he extracts. I will venture  
to give the whole sentence. "In this, then, all  
parties are agreed—that the tendency of mixed  
communion" (as taught by Robert Hall, for it  
was against his peculiar views he was writing) is  
to *annihilate, as such, all the Baptist churches in  
Christendom—to DISSOLVE THE ONLY COMMUN-  
ITY OF CHRISTIANS WHICH (in the opinion of Sir  
Isaac Newton) NEVER SYMBOLIZED WITH THE  
CHURCH OF ROME!—TO UNCHURCH THE ONLY  
CHURCHES IN THE WORLD, IN WHICH (our opo-  
nents themselves being judges,) THE ORDINAN-  
CES OF JESUS CHRIST WERE KEPT AS THEY WERE  
DELIVERED!!*" This sentence as thus given, un-

mutilated and unabridged, explains itself, and that  
of Mr. Kinghorn which Mr. Fuller quotes. And  
I ask, if, as the Episcopal Bishop of Kentucky  
seems to suppose, God in his Providence has per-  
mitted the rise of the Baptist denomination in  
order to restore, in America at least, the long  
lost primitive mode of immersion, who cannot  
sympathize with these declarations of Mr. Ful-  
ler?

14. In reply to Mr. C.'s last reason against  
"close communion," I would only say that we  
are in the habit of communing with all the regu-  
larly baptized members of our Churches. Does  
Mr. C. do the same? or is he in the habit of re-  
fusing to admit to the table of the Lord some of  
the baptized members of his own church? Will  
he show us some "authority, precept, or exam-  
ple," for baptizing children, and constituting them  
members of the church, and then refusing to  
commune with them? If he will point me to a  
"Thus saith the Lord" for this practice, then, "I  
will gratefully acknowledge the authority of  
Israel's King." "Or show me where the an-  
cient apostolic church refused to commune with"  
any of its baptized members? "But don't infer  
and then bind my conscience by your dogma." I  
answer Mr. C. in this way because I think a man  
ought to be prepared to carry out his principles;  
and cheerfully do what he requires, by those  
principles of others. When he has disposed of the  
difficulties to which I have directed his attention,  
and which I think his principles involve, I shall  
then hold myself responsible for the evidence of  
"authority, precept, and example" to justify our  
practice of refusing to admit to the table of the  
Lord, such as are not baptized, "even though  
we consider them Christians."

In conclusion, Mr. C. would do well to recollect,  
that the *only reason* why we do not commune with  
our Pedobaptist brethren, is because we con-  
sider baptism a prerequisite to the communion,  
and feel no little degree of assurance, that while  
they refuse to be immersed, they are not baptized.  
Let him show us that we are wrong in these re-  
spects, and his "fourteen reasons" against close  
communion will be unnecessary. We believe  
that we are open to conviction, and will be satis-  
fied with scripture "authority, precept, or ex-  
ample," to show that we are incorrect in these  
views. Mr. C. knows that the Baptists hold rather  
to *close baptism*, than to "close communion."  
Let him then meet us fairly, and by the force of  
resistless demonstration, annihilate our error on  
the subject of baptism, and then the work is done.  
With the *altogether unequalled* charity of the  
Baptists (I know what I say) they would be the  
last to build up a partition wall between members  
of Christ's family, and segregate one portion of  
Christians from another, unless they felt them-  
selves bound by the pattern shown them in their  
only infallible guide, the word of God. "To the  
law and the testimony, if they speak not accord-  
ing to these things it is because there is no light  
in them."

I trust the Evangelist will copy the above, and  
thus favor Mr. C. and his readers generally, with  
a chance of knowing both sides of this question.

## MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for September.

### Karens.

EXTRACT FROM A LETTER OF MR. MASON, DATED  
TAVOY, NOV. 5, 1839.

#### Karen Translation of the New Testament.

I have the pleasure of informing you that I  
have completed the translation of the New Tes-  
tament into Karen, and have commenced the  
Psalms, of which I am making a double transla-  
tion, one into prose, and the other into poetry, for  
which the Karen language is specially well adapt-  
ed. In saying I have completed the New Testa-  
ment, I do not, of course, have any reference to  
those epistles which my brethren are expected to  
furnish. Mr. Wade will translate Corinthians,  
Mr. Abbot Timothy, and Mr. Vinton Hebrews,  
James, Peter, Jude, and the last two epistles of  
John. Br. Vinton has just sent me his portion of  
the work, excepting Hebrews, saying, "I have  
ventured to send it, leaving it at your entire dis-  
posal, to make any corrections you choose, and  
print it at once, or send me your suggestions and  
let me look it over again." I have concluded on  
the latter course, and am now engaged with that  
labor and with revising an original work on geo-  
graphy, in Karen, by Mrs. Mason, very much  
needed in our schools. The dry season is now  
opening upon us, and I must, at least, visit the  
southern villages. I have usually gone into the  
Burman villages, but in consideration of the  
Board's circular on retrenchment in travelling ex-  
penses, I have abandoned the idea of doing any  
thing in that way this season.

#### Excursion to Pyawng Pet Creek—Conversion of druidists—Interesting female convert.

19. I have just returned from a visit with Br.  
Wade to the head waters of Pyawng Pet Creek,  
where there are ten or a dozen Karen houses  
scattered over an extent of half a day's walk  
from one extreme to the other. Though the in-  
habitants are few and scattered, yet the region is  
full of intensely interesting associations, con-  
nected with the first promulgation of the gospel  
to the Karens. Here was the scene of some of  
Br. Boardman's earliest efforts, and here it has  
been my privilege to enter into his labors. Re-  
peatedly have I gone down with the joyful con-



verts into the transparent streams, in obedience to the Saviour's command; but many of the Christians have moved away to other neighborhoods. The number of baptisms is however but a poor index to the missionary's feelings. The little evidences he obtains of truth taking deeper and deeper root in the hearts of Christians or enquirers, that might pass unnoticed by a casual observer, are more cheering to his spirits, and afford far more satisfactory evidence that the Lord is with him, than "the numbering of the people," which is so popular with the public. A few years ago, the heads of the family in whose house we spent the Sabbath, were regarded as hopeless drunkards, and when I went that way they would scarcely give me a patient hearing. Three or four years ago they promised me to abandon their wicked practices, and they have, I believe, been faithful to their promise. Though neither of them has been baptized, yet they both give increasing evidence of conversion. The old man accompanied us to the houses of some unbelievers, and when one of them observed carelessly, "I do not understand these things," he remarked, "We never understand if we do not believe; but when we believe, then by little and little we understand." The observation was so spontaneous and appropriate, as to show that light was progressing in his own mind far more conclusively than any direct statement could have done, however clear. On Saturday evening the old woman showed me a pile of fuel gathered for the following day, and pointing to it at the foot of the steps, said, "Will it be right to take it up as we want it to-morrow, or ought I to bring it up into the room?" Such inquiries, if they do not show much knowledge, at least show a sincere desire to know, and what is better, to do what the precepts of religion require.

Though there are about fifteen Christians here, few of them can read intelligently, and a young married woman, who was in Mrs. Wade's school, is, it appears, both the principal reader and expounder of the scriptures, when they assemble on the Sabbath for religious worship. She certainly manifests a most laudable desire to understand the scriptures, and far exceeds any of the other sex in her neighborhood. At every favorable opportunity she was at my side, with her babe on one arm and her book in the other hand, to make some pertinent inquiry in relation to one passage or another. Sometimes the question was, "Is this verse to be understood literally?"—and at others, "What is meant by this figure?" I thought of Mary, who sat at Jesus' feet; and it appeared to me, that to give the gospels—all that she had of the bible—to one such inquiring mind, was worth all the money that Christians in America have subscribed to support the Burman mission; as I felt sure the privilege of preparing these gospels for such enquirers, and then expounding them, was worth all the sacrifices required of missionaries, and that it is a work inferior only to that of the angel who shall proclaim, "The kingdoms of this world have become the kingdoms of the Lord and of his Christ."

#### Baptism—Gratitude of an aged Christian.

On the Sabbath two persons were baptized by Mr. Wade—one a woman who several years ago was a pupil for a few months in Mrs. Mason's school, and was remarkable for nothing so much as her stupidity. But there is something about her history that seems to point her out as one of God's chosen people. She came to the school from a neighborhood that has always been opposed to Christianity, and from a family that has ever preserved an unbroken front in their ranks. Several years after having been married to a worldly man, she was left a widow. She has recently married a Christian, at the same time declaring her determination to become a Christian herself; and her sincerity is unquestionable, though her opportunities for Christian instruction are few. The other was a young woman who had lived with us, and of whose piety we then had satisfactory evidence.

One or two houses of unbelievers among the hills on Nyang creek, which we visited, have persons among their inmates who are not destitute of religious impressions, though they are living in heathenish practices. At one house the woman said, "I approve of Christianity; it is a pure and holy religion; but what can I do among unbelievers?" At the other we found the head of the family exceedingly hardened and obstinate, as usual, but his wife declared herself in our favor, and said she would be a Christian, were it not for her husband, and that she was often abused for her partiality to Christianity.

On Monday we made a visit to two Christian houses on Khat creek. We found the mother of one of the families, who nine years ago was brought on the back of one of her children several miles to be baptized, still "rejoicing in hope," in the midst of great infirmities, and her mouth filled with thanks to God for all his goodness. "How often," she said, "have I heard the associates of my former days pray that they might meet with the words of God, and they died without finding them, while I am permitted to hear them! Great is the goodness of God. And thou, my son, though I cannot speak thy language, thou canst speak mine. I recollect when one of the teacheresses was here, I could not understand her, and she could not understand me, so all I could do was to gaze on her face in silence; but she told me that in heaven we shall all speak one language. Ah! how I love to think of heaven, and long to arrive there, and to the presence of God and of Jesus who died for us. How he must have loved us to die for us! Whoever before heard of one so loving another as to die for him?" Such are the hopes and consolations which God has conferred to American Baptists for this waiting people. Are they too poor to send them, that they halt in the work, so auspiciously begun—yet only begun? Look at the houses and lands taxed for Baptist societies, or count the meeting-houses consecrated to Baptist principles, or glance, on the Sabbath day, within their walls, and say, Is it indeed true that "we are too few to go up and take the land?" Shall not the voice of those who die praying for the "words of God," and find them not, enter into the ears of the Lord of Sabaoth to our condemnation?

**The Communion at Tavoy—Prospects for laborers among the Burmans of Tavoy.**  
21. I have just had the privilege of administering the communion to the little Burman church here, and though we are a little flock, few in

number and small in graces, yet as I looked on the feeble inroad that has here been made into Satan's kingdom, my heart overflowed with gratitude to God for "the day of small things." The occasion was the more interesting from the fact that it was the last meeting in which we expect to be together, till the close of the season, should our lives be continued through its labors. Mr. and sister Wade intend starting to-morrow morning for the Christian settlements near Eseh, at the head waters of Tavoy river. The dreary wilderness through which they must travel for several days, exposed to the wild beasts, is fresh in my memory, having traversed it myself last season. The father of a little girl on our compound was devoured by tigers near where I slept one evening, and I have lain awake there, listening to the blowing of the elephants near, whose ponderous step would have been instant death. The privilege of being allowed to make any little sacrifices for Him who sacrificed heaven and himself for us, is a sufficient reward.

"How damp were the vapors that fell on his head!  
How hard was his pillow! how humble his bed!  
Come saints and adore him, come bow at his feet:  
O give him the glory, the praise, that is meet!"

Having completed my part of the translation of the New Testament, I feel more at liberty to devote a portion of my time to active labors among the Burmans around me, than I have done for some years. I feel urged the more to this cause by the recent intelligence from the meeting in Philadelphia, by which it appears no new laborers are to be sent out, and all hope of seeing a missionary wholly devoted to the Burman population of this place has expired. I know of no place that I would choose in preference to Tavoy, were I laboring exclusively for the Burmans. It is true, the church has been decreasing for the last year or two, and so would a church in America with no more attention bestowed upon it than has been given to the Burman church in Tavoy. Active labors among the Karens, preparing books and conducting them through the press, have almost exclusively occupied the attention of Mr. Wade and myself, and the Burmans have been almost wholly left to the native assistants.

The Tavoyers are almost proverbial for their opposition to Christianity, but I am not willing to admit they are any more inaccessible to the truth than other heathen people, who having satisfied their curiosity, which always makes a new people appear for a time promising, have not been the subjects of evangelical labors to a sufficient extent to induce them to think and weigh the claims of the new religion offered them. When I go out into the streets and bazaars, I meet with about as much attention to my message as I should expect to meet in the streets of a city in America; as much as I have actually met with among the promiscuous multitude in the roads about Boston. In every part of the world where my lot has been cast, I have found the "love of the world" the real cause of all opposition to the holy doctrines of evangelical religion, though often met in different garbs. "If God, by praying to him," said a man to me the other day, "will give me food and raiment, silver and gold, I will believe in him. As it is, I must work, I cannot sit down to read books." Another observed, "We know very well that your religion is good, but we cannot keep it. There are abundance of people in town who would receive your religion if they were capable of observing it."

To-morrow I propose starting on my annual journey to the south, among the Karens, and the Burmans can have very little attention before next rains; and this is, and always has been, most disastrous to all efforts for the Burman population. But as the path of duty is plain, we must walk in it, and leave the thousands of Tavoy to appeal to the churches at home, and inquire why they do not have a missionary.

#### HOME MISSION DEPARTMENT.

##### American Baptist Home Mission Correspondence.

The following extracts of letters to the Corresponding Secretary of the American Baptist Home Mission Society, have been prepared some time for publication, but were delayed till this week by causes which could not be controlled.

May the friends of Home Missions "read, mark, learn and inwardly digest" representations like these, of the state of religion in our own country.

H \*\*\*.

VERMILLIONVILLE, Lusselle Co., Ill.,  
July 1, 1840.

DEAR BROTHER,—In accordance with my appointment by the Board, I commenced my labors on the first of April. I have preached regularly in Granville every alternate Sabbath, occasionally at Vermillionville, once in four weeks at Magnolia, a small and flourishing village on Sandy Creek, fourteen miles southwest of my residence. My labors at Vermillionville have been less punctual than formerly on a number of accounts. The Church continues in a discouraging state, as mentioned in my former reports—the want of a commodious place of worship interferes. A house is now being erected which will be completed during the present summer, and by this means one great obstacle in our way will be surmounted. The many and pressing calls for itinerant and occasional labor, have interrupted my stay at home.—Our prospects in and about Granville are cheering and prosperous, and also in the vicinity of Magnolia things are encouraging.

I have visited Dixon, Sugar Grove, four miles distant on Rock River, Buffalo Grove, Galena and Plattville, in Wisconsin. I preached on my recent tour once at Palestine Grove, and visited two Baptist families—once at Dixon, twice in the Sugar Grove settlement, four times at Buffalo Grove, and eight times at Galena.

My former journey to Rock River, &c., included direct travelling of 130 miles. My present journey over 300 miles, besides local transitions from place to place, in neighborhoods, of which I can take no account.

I have also during the present quarter, visited Peru, preached four times, and administered the Lord's Supper. I have also visited Ottawa once, and made arrangements to commence a succession of labors in that place.

In Galena a new Baptist Church is formed of

about 20 members—they are wholly destitute of a preacher, and anxious, *extremely anxious*, to have a pastor. My heart is pained for them—they are disposed to do something—there is much room about them to improve, and I believe it is designed that they shall be the instruments to affect the improvement. They are disposed to make an effort immediately to erect a small and suitable meeting-house. And, indeed, if I could devote a few weeks to them this season, they would erect a house, &c. Is there not a good man to start immediately and occupy that station? If I attempt to do it, I leave a vast desolation here unsupplied!

In Ottawa there are some good Baptist professors, and a large field for usefulness around it. I have no doubt a devoted man would find ample room here to do good. The same story may be told of Peru, of Tremont, and many other destitute and yet very important points in Illinois. Indeed I am sick at heart sometimes, in surveying the destitution and claims around me, and in contemplating the queries and scruples of many good brethren at the east, who inquire, and think, and talk about Illinois—but whose hesitation and scruples remain unconquered.

I am, with many prayers for yourself and the good brethren associated of the Board, your brother, &c.,  
THOMAS POWELL.

BEDFORD, Cuyahoga Co., Ohio, July 3, 1840

MY DEAR BROTHER HILL,—I received your letter of June 20, containing the intelligence of my reappointment, together with my commission and instructions, which were received with pleasure and gratitude.

I have preached every Sabbath and as often as two evenings in the week, until the 19th of February, when our meeting-house was completed and dedicated—sermon by Elder Levi Tucker, of Cleveland. I commenced a meeting of days at that time, with the assistance of Brother Marther, which lasted twelve days; the Lord poured out his Spirit, and we had a glorious refreshing from his presence—sinners were converted, backsliders reclaimed, the Church quickened and revived, and God glorified. I baptized 18 at the close of the meeting; we have visited our little Jordan four or five times since, until I have baptized 34—among the number was my aged father, 71 years old, who had been a confirmed Universalist for more than forty years. Some of the converts are persons of influence and talent; 15 united at the same time by letter and experience, making 49.

I have had to contend and maintain the ground against powerful sectarian opposition and prejudice, but truth has triumphed gloriously; the whole entire blessing of the revival has been poured into the Baptist Church. Some united with us from the Presbyterians, Methodists, Campbellites, and Mormons. After being blown about, they have found a home, where they appear to be rooted and grounded, and settled in the truth; and I must say it is the most lovely band of brethren and sisters I ever saw; they are united in love and fellowship, and the prospects are encouraging, the congregation large and attentive. We have a flourishing Sabbath school of about 80 scholars, with a small library, a talented and pious young brother for superintendent; we have a temperance society of about 60 members; the monthly concert is attended with considerable interest, and a collection taken for foreign missions; we have stated prayer meetings at different places in the bounds of the church.

I cannot express my gratitude for the assistance the Board has granted me in this time of want and distress. The desire of my heart and prayer to God is, that the board may not be disappointed in me. If ever I felt, since I entered the sacred ministry, the necessity of preaching Christ and him crucified, and doing what my hands find to do with my might, it is now. And finally, my dear brother, the thought that I must give an account of this missionary money, under the light of the judgment, is to me an affecting thought. I hope the Lord will spare your life to occupy that important station in which he has in his providence placed you.

Remember me in your prayers.

Yours in the best of bonds,  
SAMUEL R. WILLARD.

MANCHESTER, Scott Co., Ill., Aug. 4, 1840.

DEAR BROTHER HILL,—It becomes my duty at this time, to give you some account of my labors during the last three months. Although I have been constantly in the field, have lost only seven days, yet I see but little fruit of my labors.

My plan is to keep on in my old course, in riding a circuit, and come to the same place or vicinity once in three or four weeks, on this plan the people always know when to look for me, and prepare for going to meeting.

In my last I had the pleasure of reporting fifty-two conversions, but in this I cannot report any as being certain. I labor all alone. Our Lord sent his missionaries two and two to those places whither himself would come; but I go alone; I have seldom the pleasure of co-operating with any minister. If I go to pastors of Churches, they cannot leave their people and go with me; and if I stay with them at their Church meetings, some labor is lost. I do not like to see a pulpit crowded with preachers, and some of them idle, and souls perishing in other places.

In this quarter some of my difficulties I have been able to out-ride, but others have been insurmountable.

Among my trials I sometimes have preached to not more than eight hearers and frequently a dozen. This may sound queer to you, brother Hill, who have been in the habit of preaching to full ships and full houses, perhaps from 300 to 500. Oh! brother, if you were here, you would find it necessary often to retire to the bush to pray, and rise up at midnight, and call upon the name of the Lord for grace to sustain you.

I sometimes think I must give up riding and stay at home; and preach only on the Lord's day in reach of home; but then I think, who to the idle shepherd, who is me if I preach not the gospel; often I feel as though the time of my departure was nigh at hand. I will fight on, finish my course, and keep the faith—all will be well, all will be well—then I thank God and take a little courage. O, for your prayers and sympathy, that my labors may be blessed in the conversion of souls, the advancement of God's kingdom in the world, and his glory in a world without end.

During this quarter, I have rode about 743 miles, preached 53 times, visited 132 families. Spent 83 days.

Pray for me. Your brother in the kingdom and patience of Jesus Christ.

JACOB BOWER.

N. B. Since I came home yesterday, I learn that a powerful work of grace has commenced ten miles from here, and 15 baptized.

#### CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 11, 1840.

##### Baptist Theology.

Our readers will doubtless recollect, that, two weeks since there appeared in our editorial some strictures on an article taken from the Chronicle of the Church, styled Baptist Theology. Our remarks, we find are noticed in the last number of that paper, and in charity to the author of the article, we ought perhaps to attribute his misunderstanding of them to carelessness, or slight observation, rather than to design. We thought our ideas would be clear to any attentive reader, at least as clear as language could express them, but if others will give them a wrong interpretation, we do not feel bound to furnish them with good understandings. "There are none so blind, as those that will not see."

Our friend of the Chronicle says, his remarks on Baptist Theology were assented to by us. We in fact assented to nothing. If, when he attributes the neglect of Infant Baptism by his church, to the influence of our theological opinions, and asks if this be not an evil, and we in reply desire him to examine the truth of these doctrines taking the Bible as a standard, and to show us also, wherein the evil in abolishing Infant Baptism consists, is agreement with him upon this subject, we must surely confess ignorance of the meaning of language. He further states, that we desired him to "show why this thing should not go on as it is," meaning Infant Baptism. No such thing. Our request was for him to show where the evil lies in abolishing it. This is the point under consideration, and any attempt to creep out, by attributing this pretended evil to the influence of a theology like that of the Baptists', instead of their own, as first asserted, is but a mere play upon terms, and an effort to escape from the conflict under cover of a show fire. It is not our desire in the least to provoke controversy, but we do like candor upon a subject of so much importance; and if our brother of the Chronicle is willing, and able to answer our question boldly and fairly, by showing wherein the above-mentioned evil consists, we shall be pleased with his compliance; but if he chooses to show his brethren, as proposed, that the evil arises out of two things, viz. ignorance of truth and neglect of duty, why, we must let him do it, if he can. It is sometimes best however to prove our premises, before we take them for granted as true. Every assertion in these days is not considered an axiom.

Together with the remarks of the editor of the Chronicle just referred to, we also observe some others in his columns showing the causes of the neglect of Infant Baptism. Though the writer of the article does not agree with the editor, in accounting for the whole of this neglect, through the influence of Baptist Theology, still he thinks that it has "undoubtedly exerted an influence unfavorable to sound Christian practice." His other reasons, we consider of no weight whatever, as they are based, rather upon the long exploded traditions of the church and Fathers, than upon sound and self-evident Bible principles. But, when he makes such an open attack upon the doctrines and practice of the largest Christian denomination in the country, we wish him to consider carefully his position, and not imagine that every mere assertion will go at once for argument. The world has long enough had arguments of this description, until the intelligent by their inquiries show, that every "Lo here and lo there," must give some reasons for his dogmas. Light, as every one must admit, is breaking in upon us, and no wonder, that those, whose doctrines and practice will not bear exposure, are beginning to bestir themselves. And notwithstanding we are sorry for their mistakes when attempting to extricate themselves from their dilemma, yet we rejoice in their concern; for we hope, that in the end, truth will prevail, since it never loses any thing by agitation.

##### "Exhort one another daily."

In reading the Bible through in course, (which is my yearly practice,) I was particularly impressed with the passage in Hebrews iii. 13, "Exhort one another daily, whilst it is led to-day, lest any of you be hardened through the deceitfulness of sin." This passage is often quoted, and familiar to all pious persons, but its perusal at this time, seemed to awaken new ideas in my mind, and produced a train of reflections, which (if considered of sufficient importance,) are now sent for insertion in the Secretary.

This exhortation, in its most enlarged sense, doubtless applies to all believers, and the time, daily to-day, refers to human life, all the present state of existence. Still it appears to apply more especially to members of the same household, who are the professed followers of Christ, as they are the only persons who have daily intercourse with each other, and with whose daily habits they are best acquainted. None but individuals of the same family can know precisely the character of those who compose it. It is only in the daily occurrences of private life, that the real character is fully developed. The most sincere and upright man that can be found, who intends, in simplicity and godly sincerity, to have his walk and conversation in the world, will appear, in some respects different at home than abroad, because placed in different circumstances. He may possess some easily besetting sin, some foible, or infirmity which can only be known in domestic life, because only there he comes in contact with those temptations which may call it forth, or manifest its existence in his heart. Hence, our first duty as church members, is to labor for the sanctification of the family, to which we are connected, whose peculiarities of temper and disposition are better known to us, than they can be to other members of the church.

How cruel, how unkind it is, to see a beloved friend, a parent, husband, wife, child, brother or sister, say or do things which we know are contrary to the spirit, if not the letter of the Gospel, and not exhort them daily, whilst it is called to-day, lest they become hardened through the deceitfulness of sin. How easy is the downward course in all things, and only those of the same family can know when it commences. How often have slight infractions of the Sabbath, insincerity in conversation, speaking evil of the absent, revengeful feelings, &c., grown into habits,

that might have been checked, or wholly subdued, had the daily exhortation been faithfully given as soon as the sin was observed. If we incur guilt, and break our covenant engagement, when we neglect to warn an erring brother, or sister of the church, how greatly is the sin enhanced, if we neglect this duty towards members of the same household, whose spiritual state in all respects must be so much better known to us.

The importance of considering the passage in Hebrews iii. 13, as applying more especially to members of the same family, will be evident if we keep in view the fact, that it is a collection of pious families which constitutes pious churches. That a church can be eminently pious in its collective capacity, and the members which compose it, not possess the same holy character at home, is at once seen to be impossible.

If we would see the church on earth look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, we must cultivate family holiness, and as a great means of obtaining this end, "let us exhort one another daily, whilst it is called to-day, lest any be hardened through the deceitfulness of sin."

L. L.

NEW HAVEN DEPARTMENT.—It will be seen by referring to the first page of our paper to day, that a Department has been opened under the above Head. This arrangement will add much to the interest of the Secretary, and at the same time give an opportunity to our brethren in the Southern section of the State, to make a portion of the paper more particularly adapted to their interest. The Rev. Mr. Teasdale, of New Haven, has very kindly consented to take charge of the Department; and as he does this wholly gratuitously it is expected that all communications addressed to him, will come free of expense.—Mr. Teasdale's review of Mr. Conklin, on "Close Communion," will well repay a perusal. We are aware that this subject has often been urged against the Baptists, as unscriptural, and has as often been satisfactorily answered, still it is a favorite objection with our Pedobaptist friends, and an article has appeared within three weeks, in the New York Evangelist, a widely circulated paper, in which the subject is again laid before the public, in "Fourteen reasons for not becoming a close communion Baptist." The cause of Truth at least, demands a reply to these "Reasons."

The New London Baptist Association, will meet in New London on Wednesday, Sept. 30th, at 10 o'clock, A. M.

We would suggest the propriety of the churches in this Association, embracing this opportunity to forward their subscriptions to the Secretary, which yet remain unpaid. Br. Alfred Gates of the 2d church, Waterford, is authorized to receive the same; for which receipts will be given through the columns of the paper.

##### Installations.

LANSINGBURGH, Aug. 12, 1840.

The editor of the Christian Secretary will have the goodness to publish the following notice of the ordination of Br. Alfred H. Taylor, on the above date, as pastor of the Baptist church in this place.

Pursuant to the direction of the Council, Elder M. House of Sandlake, read select portions of Scripture: Introductory Prayer, by Eld. I. Keach, of Stillwater; Sermon from Col. i. 25, by Eld. John Cookson, of Troy; Ordaining prayer, by Eld. H. H. Rouse, of Waterford; with the laying on of hands by Eld. Seth Ewer, of Halfmoon, H. Slade, of Pittstown, and I. Keach; Eld. J. L. Dodge, of Albany, gave the charge; Eld. E. B. Crandall, of Athens, gave the right hand of fellowship; Eld. C. Van Loan, of Mass. addressed the church and congregation; Eld. D. S. Parmelee, of Halfmoon, made the closing prayer; reading the last hymn and the benediction was given by Eld. Taylor, the pastor.

Eld. JOHN COOKSON, Moderator.

SETH EWER, Clerk.

Rev. ENOCH HUTCHINSON, a graduate of Newton Theological Institution, was installed as pastor of the Baptist church in Framingham, on Friday last. The services were as follows:—Reading select portions of Scripture, by Rev. M. M. Dean; Introductory Prayer by Rev. Mr. Crane, of Weston; Sermon and charge by Rev. Mr. Neale, of this city; Installing Prayer by Rev. Prof. Chase, of Newton Theological Institution; Right Hand of Fellowship, by Rev. Elijah Hutchinson, of Windsor, Vt., twin brother to the candidate; Address to the church by Rev. Mr. Porter, of Lowell; Concluding Prayer by Rev. Mr. Fitts, of Marblehead; Benediction by the candidate.—*Christian Watchman.*

Rev. ANDREW POLLARD was installed as pastor of the Baptist church in Holden, on Wednesday, the 12th ult. The following was the order of exercises, viz:—Reading select portions of Scripture and sermon by Rev. John Jennings, of Grafton; Introductory Prayer and Charge by Rev. Leonard Tracy, of West Boylston; Installing Prayer and Address to the church, by Rev. John Walker, of Barre; Right Hand of Fellowship, by Rev. Mr. Underwood, of Spencer; Concluding Prayer by Rev. Mason Ball, of Princeton; Benediction by the pastor elect. The services were interesting, and it is hoped profitable to the large audience in attendance.—*Id.*

On Sabbath evening last, Rev. T. F. Caldwell was recognized as pastor of the church in Roxbury, after a very satisfactory relation of his christian experience, call to the ministry, and views of scripture doctrine, before a council of ministers and laymen from the churches in Boston and the neighboring towns. The following was the order of exercises. Introductory prayer by Rev. William Hague; Sermon, by Rev. R. Turnbull; Installing Prayer, by Rev. W. H. Shailer; Charge, by Rev. B. Stow; Hand of Fellowship, by Rev. R. H. Neale; Concluding Prayer, by Rev. J. W. Parker; Benediction by the Pastor elect.

Mr. C. has been laboring with this church nearly a year, and with much success. He is a native of England, has spent a number of years in Canada, in preaching and other labors, but his only previous pastoral connection has been with the church in Lockport, N. Y.—*Id.*

##### Worcester Association.

The annual session of this body was held on Thursday and Friday of last week, with the Baptist church at Westboro'. The Association was organized by the choice of Rev. L. Tracy, of West Boylston Moderator, Rev. S. B. Swain, Clerk, and Rev. J. Jennings, Assistant Clerk. The annual epistles of the churches evinced a highly cheering state of religious prosperity. In many of them, the Lord has made rich displays of his grace during the year; the



churches in Fitchburg, Westminster, the First in Grafton, and several others, have received large additions. The whole number of churches in the Association is twenty-five; the number of baptisms reported, 218; total church members, 2,871: making a net increase to the number reported last year of 186. In the afternoon of Wednesday, a sermon was delivered by Rev. Prof. Newton, of Thomaston Theological Institution, Me., and in the evening, another by Rev. Harvey Fitz, of Marblehead.

A good degree of interest is manifested in this Association in the various benevolent operations connected with our churches. The cause of Foreign and Home Missions, and that of Ministerial Education, are cherished and liberally sustained. On Thursday, the Association listened to addresses from Rev. Dr. Bolles, of the Foreign Missionary Board, Rev. Mr. Train, Secretary of the Mass. Baptist Convention, and Rev. Mr. Bradbury; Agent of the Am. and Foreign Bible Society. The Worcester County High School is, at this time, in much need of assistance, and we hope that the friends of learning and of religion in the county will come up manfully to its help.—*Christian Watchman*.

We learn from the N. Y. Baptist Register, that the ONKIDA BAPTIST ASSOCIATION, held their Anniversary at Cassville, on Tuesday and Wednesday, Sept. 1st and 2d. The letters from the churches did not report the accessions to the churches of former years, but perhaps their health and steadfastness is quite as cheering. Some few have been privileged with additions, and among them Bethel, in Utica, and Waterville, Trenton Falls, and Vernon.

There are in this Association 28 churches, 24 ordained ministers, 5 licentiates and 3,031 members. The various objects of benevolence are cherished here with great cordiality.

THE GENESSEE RIVER BAPTIST ASSOCIATION, held their twelfth Anniversary, June 18th and 19th.—There are in this body 18 churches, 18 ordained ministers, 4 licentiates and 1,902 members. The number received by baptism is 372, and by letter 169. Large accessions have been made to several churches, and to nearly all converts have been added. The cause of benevolence in its different departments, is cheerfully sustained. "Never" says the circular, "have we witnessed such rich displays of redeeming love and renewing grace within our borders, as during the past year."

OSWEGO ASSOCIATION.—The eighth Anniversary of this body was held in Hannibal, on the 17th and 18th days of June. The statistical table, shows the number of churches 17, ministers 16, licentiates 6, and aggregate of members 1,372; the number received by baptism 123. Several churches have been favored with baptismal seals. Resolutions were passed in support of the various objects of benevolence. The American Baptist Publication Society is hailed with peculiar joy.

#### Sermons for the Family. No. 28.

##### CONCLUSION.

Beloved Readers—I now conclude this series of religious truth. Feeling desirous to advance the cause of our blessed Redeemer, I have written what I consider to be a brief, though imperfect view of Christian doctrine. There are some sentiments held by us as a denomination, which are often assailed by others professing godliness; and we are sometimes accused of dwelling too much on particular points of doctrine. Be this as it may, we expect to have to fortify the strongest where we are the most frequently attacked. In the preceding numbers, I have, however, endeavored to give each subject mentioned, its proper place and its due proportion; so that the features of our holy religion might appear in a proper light. Although each subject is but just glanced at, yet it is my earnest prayer that the texts quoted, and the brief explanation given, may be useful to every reader. And if the Lord be glorified, and sinners converted, and Christians comforted, we will say, Bless the Lord and give him all the praise. In conclusion, permit me to say to you, Parents and Children, in the language of the beloved apostle, "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." "I write unto you, little children, because ye have known the Father." O how precious is our Lord and Saviour Jesus Christ! How blessed the plan of salvation! We may cheerfully exclaim with the inspired writer, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints." O let us exult that God forever reigneth. His truth shall prevail. Sound doctrine will finally triumph gloriously. Therefore let us love "the truth, the whole truth, and nothing but the truth;" and let our lives, our conversation, our daily devotions, adorn the Holy doctrine we profess.

And may those who have not repented of their sins, be constrained to believe, and obey the truth. Every one who reads, as well as those who write, must give an account of themselves unto God. In view of the Last Judgment, let us be ready. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all; Amen."

Lord of the worlds of light,  
Before thy throne we bow,  
We pray thee guide us by thy might,  
While travelling here below.

Instruct us by thy word,  
And thy good Spirit give,  
That we may lean upon the Lord,  
And in his mansions live.

A Council of Ministers and Brethren of the Baptist Denomination, composed of the following churches, viz. Lebanon, Elder Nathan Wildman; Preston, Elder N. E. Shailer and Dea. E. Andrews; 1st Groton, Elder J. G. Wightman; 2nd Groton, Elder I. R. Steward, and Dea. Edgcomb; 3rd Groton, Elder E. Denison and Dea. Fish; East Lyme, Elder Wm. Palmer, Bro. Zadock Beckwith; North Lyme, Elder E. Loomis, Bro. D. M. Jewett; convened at the Baptist Meeting-house in New London, the 10th of August, 1840, at one o'clock, P. M.

Organized by choosing Elder E. Loomis Moderator, and Elder Wm. Palmer Clerk. Prayer by the Clerk. The business for which the Council was called, was laid before them by the committee of the church. After spending the day in investigation, Adjourned to meet at 8 o'clock, to-morrow morning. Met pursuant to adjournment. Prayer by Elder J. G. Wightman, chose Elder E. Denison, Clerk pro tem.

Spent the day in careful investigation of the charges, after which the Council retired and framed the following

ing preamble and resolutions, and appointed Elders I. R. Steward and E. Denison to present said result to the church.

The Council of Elders and brethren, at a meeting held in New London, the 19th and 20th of August, 1840, by the mutual request of the Baptist Church in said town, and Elder C. C. Williams, their late Pastor, upon the subject of difficulties said to exist between them; after a deliberate and prayerful investigation: present the following as their decision and advice.

1. While we regard the legal right of men to establish meetings, and worship God according to the dictates of their own consciences, we are of the opinion, that brethren in church relation should by no means under such circumstances as exist and have existed for some months past in the Baptist Church in New London, make any effort directly or indirectly to establish a separate meeting without the consent and co-operation of the church. Provided nevertheless that if a church depart so far from the faith of the gospel in sentiment or practice as to be disowned by sister churches, in that case members are at liberty to proceed without such concurrence.

2. When a sufficient number of brethren with competent qualifications and in full fellowship with a church, wish to be dismissed to form a separate church, and in a suitable manner present a request to that effect we are of opinion it should be granted.

3. When slight differences or dissatisfactions exist and are expressed or implied, which differences do not amount to immorality or breach of fellowship, such dissatisfactions should not be a bar to the grant mentioned in the 2nd resolution.

4. If such differences do not amount to enough to prevent a letter of dismission to a neighboring church, they should not be in the way of dismission to form a new church as above.

5. In view of all that has been presented in the case of Elder C. C. Williams, relative to setting up a separate meeting in New London, we think he did not present the subject to the church of which he was a member, at the time and in the manner best calculated to advance the interest of pure and undefiled religion, therefore, we justify the church in withholding their approbation, and consider that brother Williams was worthy of the censure of the church.

6. Resolved, That in reference to the agreement with the Committee, respecting leaving the church, when dismissed from his pastoral charge, &c., that Bro. Williams, was not under any legal contract touching that thing; but the subject having been brought forward and conversed upon, the committee had reason to conclude that he was bound in duty to respect their wishes, and the church had a right to require a compliance accordingly.

7. Resolved, That in the examination of the charges above, we think that Bro. Williams has been imprudent and hasty in many of his expressions, whereby he has found it necessary to rectify several mistakes.

8. We recommend to the church to pursue discipline where it does not conflict with the above advice and if brethren confess, to restore them in the spirit of meekness.

For E. LOOMIS, Moderator.

ERASTUS DENNISON, Clerk pro tem.

The Banner and Pioneer says the Ladies of the Baptist church in Nashville, held a Fair on the 17th and 18th ult. the proceeds of which they have appropriated to aid in completing their house of worship. The whole amount received by them was about sixteen hundred dollars. They have still on hand articles which they have manufactured, and for all the materials of which they have paid, amply sufficient for another Fair, which they propose to offer in that way sometime during the coming winter, and which if sold, will bring at least two thousand dollars. A fact which speaks well for the zeal and piety of the Ladies in Nashville.

The Journal of Commerce states on authority of a gentleman just returned from Stratford, Conn., that in Trumbull, three miles from where he was, a fragment of stone fell to the earth of the size of a peck measure. The stone fell in a private path, ploughing along for some distance, and scorching the grass all the way. It is conjectured by the Journal that the explosion of the main body, of which this was a part, caused the "earthquake" of the 16th ult. If the Journal of Commerce, can tell where the main body exploded, and why its effects were more sensibly felt in Hartford, and further East, than they were in Fairfield county where the fragment fell, there may then be some reason to believe it to be the cause of the "earthquake" of the 16th ult.

The store of Mr. Gerry Hastings, Main St. was broken open on Friday night last, and goods to the amount of between two and three hundred dollars stolen therefrom, consisting principally of silver pencil cases, rings &c. Nearly the whole of the property was discovered the next day, in the rear of the Hartford Hotel, concealed in a pig-stye. The same store was robbed about six months since.

John Quincy Adams only went as far as Halifax, in the Acadia; the Boston papers were mistaken in announcing his departure for Liverpool.

#### Commencement at Brown University.

We learn from the Christian Watchman, that the 71st Commencement of this institution, occurred on Wednesday of last week. The following was the order of exercises:—

##### PRAYER.

1. Salutatory Oration in Latin James Robinson Boies, Blandford, Mass.
2. "Parallels between the United States and the Empire of Russia." A Dissertation. Frank Griffin, Hampton, Conn.
3. "Sympathy with Men of Genius." An Essay. Henry Griggs Weston, Lynn, Mass.
4. "Political Integrity." An Intermediate Oration. Jonas Dakius Sleeper, Guilford, N. H.
5. A Discussion. Oliver Fiske, (Ex.) Lowell, Mass. Thomas Weston Wood, (Ex.) Middleboro', Mass.
6. "The Re-entrance of Napoleon in Paris." An Essay. James Haydon Coggeshall, New Bedford, Mass.
7. "Enthusiasm." An English Oration. Benjamin Franklin, Providence, R. I.
8. "Popular Delusions." A Dissertation. William Nathan Sage, Rochester, N. Y.
9. An Intermediate Oration. Nathan Henry Dow, (Honorary) Sterling, Conn.
10. "The Power of Personal Character." A Dissertation. Ebenezer Dodge, Salem, Mass.
11. "The Historian." An Intermediate Oration. Obil Winsor Briggs, Middleboro', Mass.
12. "The Influence of a Sceptical Spirit on the progress of Truth." A Dissertation. George Huntingdon Browne, Gloucester, R. I.
13. "The Influence of Intellectual Culture on the Moral Character." An English Oration. William Theophilus Brantly, Charleston, S. C.
14. "The Value of Private Life." An English Oration. Edwin Channing Larned, Providence, R. I.
15. An English Oration. William Dutton, (Ex.) Jaffrey, N. H.

16. An English Oration. Edward Weeks West, (Honorary) Colchester, Conn.

17. "The Social Theorists of the Age." An English Oration. William Gaston, Boston, Mass.

18. "Character of the English Puritans." An English Oration. Heman Lincoln, Boston, Mass.

19. The Philosophical Oration on "The Elements of Intellectual Success." Abraham Payne, Canterbury, Conn.

20. The Classical Oration on "The Influence of the Ancient Mythology upon Literature, compared with that of Christianity." James Ryland Kendrick, Poutney, Vt.

21. CONFERRING THE DEGREES.

22. "The Study of The Past." An English Oration with the Valued Addresses. Nathaniel Morton, Taunton, Mass.

##### PRAYER AND BENEDICTION.

MELANCHOLY.—Five young ladies—Frances E. Ingraham, Julia Plumer, Adeline Thurston, and Elizabeth and Caroline Halsey, were recently drowned in Portland harbor, by the upsetting of a boat, in which they, with another young lady and three lads, were sailing, to visit the ships of war, &c., in the harbor. The unfortunate girls who were drowned, had just entered the cabin of the yacht, and those on deck escaped by a small boat. The bodies were recovered.—*Northern Weekly Courier*.

"I WAS A STRANGER AND YE TOOK ME IN."—Mr. Sharp, a Scotchman, arrived in this city a few days since, and was taken ill and died. He was unknown to any one except to the Fraternity of Old Fellows, who ministered to his wants and clustered around his bed-side with the affection and assiduity of brothers. His funeral took place yesterday, from the Baptist church, where an address was delivered by Rev. Mr. Cookson.—*Troy Mail*.

#### Loss of Brig Florence, of N. York.

Capt. McCurdy, of Brig Attention, which arrived on Monday from St. Johns, N. F. has furnished Messrs. Toppliff the following account of the melancholy wreck of Brig Florence, of New York. The Florence sailed from this port last spring for Rotterdam, and was on her return to New York.

The following disaster is one of those awful occurrences, of which the southeastern coast of Newfoundland is often the scene. The Brig Florence, of and for New York, Samuel Rose, master, sailed from Rotterdam June 30th, with a crew of 8 persons, and 79 passengers. Her cargo consisted only of ballast and a few casks of wine. They were favored with pleasant weather until nearly up with the eastern part of the Banks of Newfoundland; after that they were assailed with a succession of gales, attended with fog and rain, up to the time of their shipwreck. On Sunday morning, August 9, the man on the look-out sang out "hard down the helm, breakers ahead." The helm was immediately put alee, but before the sails were taken aback, the brig struck the rocks on her starboard side.

A moment before she was going at the rate of 7 or 8 miles per hour. She instantly filled and fell over her side. Immediately a scene of confusion and terror presented itself, the horror of which can better be imagined than described. Here the wife and husband bidding each other a last farewell; the frantic mother clasping her infant to her bosom, as if even death should not separate them; and some few who had no relations on board, were endeavoring to secure what money they had by fastening it to their bodies; but which, alas! proved the means of their destruction. For that which they vainly thought would secure them a comfortable home in the fertile lands of the Far West, changed their destiny to an eternal home in death. On attempting to swim to the land, the weight of the money sunk them to the bottom. Capt. Rose, with commendable coolness, commanded all to remain by the wreck until some means were devised to escape with safety.

For this purpose the second mate, Mr. William Robb, of Springfield, Mass., took the end of a line and sprang from the vessel to a ledge which lay between her and the shore; but at the time an overwhelming sea overtook him, and dashed the poor, devoted sailor against the rocks, a mangled corpse. Captain Rose next attempted the only means of saving the lives of those on board. He was more fortunate, and reached the land in safety. The crew were taken ashore, the brig struck the rocks on her starboard side. A moment before she was going at the rate of 7 or 8 miles per hour. She instantly filled and fell over her side. Immediately a scene of confusion and terror presented itself, the horror of which can better be imagined than described. Here the wife and husband bidding each other a last farewell; the frantic mother clasping her infant to her bosom, as if even death should not separate them; and some few who had no relations on board, were endeavoring to secure what money they had by fastening it to their bodies; but which, alas! proved the means of their destruction. For that which they vainly thought would secure them a comfortable home in the fertile lands of the Far West, changed their destiny to an eternal home in death. On attempting to swim to the land, the weight of the money sunk them to the bottom. Capt. Rose, with commendable coolness, commanded all to remain by the wreck until some means were devised to escape with safety.

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For four days they continued their course, governed chiefly by the wind, the sun, moon and stars being obscured nearly all the time by the fog and rain squalls, which latter were very frequent; sometimes eating bark from the trees and what few berries they could find. Early on the morning of the 12th, Capt. Rose and Mr. Schofield ascended a hill, in hopes the fog might clear off, and afford them a view of the surrounding country. At nine o'clock the weather cleared a little and they were enabled to see the harbor and village of Renouss. The happy intelligence was soon communicated to the rest, and they resumed their march toward the lights. When they entered the village, its hospitable inhabitants welcomed them with every thing their present need demanded. Mr. Goodrich, of whose benevolence the crew and passengers speak in the warmest terms of gratitude, gave them money and clothes, and furnished a vessel to convey them to St. Johns, to the U. S. Consular Agent. At 9 P. M., on Saturday, the 15th, they were landed at St. Johns. The news of their arrival soon brought to the shore rich and poor, old and young, some thrusting bread into the hands of the shipwrecked strangers, their hospitable inhabitants welcomed them with every thing their present need demanded. Mr. Goodrich, of whose benevolence the crew and passengers speak in the warmest terms of gratitude, gave them money and clothes, and furnished a vessel to convey them to St. Johns, to the U. S. Consular Agent. At 9 P. M., on Saturday, the 15th, they were landed at St. Johns. The news of their arrival soon brought to the shore rich and poor, old and young, some thrusting bread into the hands of the shipwrecked strangers, their hospitable inhabitants welcomed them with every thing their present need demanded. Mr. Goodrich, of whose benevolence the crew and passengers speak in the warmest terms of gratitude, gave them money and clothes, and furnished a vessel to convey them to St. Johns, to the U. 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## POETRY.

From the Rochester Observer.

## My Closet.

My closet, my dwelling, my sacred retreat,  
Where I with my Jesus in concert may meet;  
How many the objects inviting me there,  
To pour out my soul in the ardor of prayer.  
How sweet is the morning, how bright is the view,  
The fields and the woodlands are dripping with dew;  
The fragrance of blossoms perfuming the air,  
Invites to the lone grove where I go to pray.  
When tempests are rising and stormy winds blow,  
And all the dim future is darkness and woe;  
I have a pavilion to which I repair,  
And rest in my closet—my temple of prayer.  
How oft when grey twilight is spread o'er the lawn—  
When day is retiring, and evening comes on,  
The voice of the songsters that flit through the air,  
Invite to the closet where I go to pray.  
When shades of thick darkness spread over my heart,  
And fears that my Saviour's about to depart;  
I come to my closet and find Him still there;  
His hands filled with blessings to answer my prayer.  
My Saviour is found in all places below;  
His blessings abound and His graces o'erflow;  
A temple, a closet, I find every where,  
And Jesus there waiting as I come to pray.  
I'll bless the glad day when his grace I first felt;  
His mercy then saved me and cancelled my guilt;  
My closet I'll visit and never despair,  
'Tis there my dear Saviour first answered my prayer.

## MISCELLANEOUS.

## Unionism.

This sect has lately sprung up in western New York, or rather, we believe, originated with Rev. John Truair, in West Hampton, Massachusetts, where for a time, he had a flourishing society. He extended his labors to East Windsor, Mass., where he divided a small church. His success was not great in this western part of Hampshire county, he also made inroads upon some churches in the northern part of Vermont, and it appears that there are some of this sect in western New York. More recently, a society has sprung up in Groton, Mass., including members from several towns. The professed design of the Unionists is, to reform the christian world, and bring the whole into one christian church. A good object, if rightly pursued, but a bad one, under the management thus far pursued. They go under the assumption that all denominations are sectarian and anti-christian. The (Boston) Liberator, Garrison's paper, gives it countenance. A convention was to be held at Groton, commencing August 12, and continue three days. It is expected that some of their ablest men will be there. It is advertised that Gerrit Smith is to be there—we are surprised that a man of his apparently good judgment should be led away by the pleasing pretence that christian Union is the object of this people. We have conversed with one or two of the leading men of the Groton Society, and we are not favorably impressed with their enlarged benevolence. They have not the catholic spirit of love and good will to all mankind, which their doctrine implies. They are intolerant towards other churches, and hostile to them. A part of their creed is to have no creed. They pretend to take the Bible as a creed—and whoever says he has faith in Christ, may be a member of their Church, and be allowed to hold such other sentiments as he pleases. Doctrines may be rejected. Indeed, we believe that they have no love to the main doctrines of the Bible; especially those which exalt God a sovereign on the throne, and abase the creature at the footstool. Their sentiments, as far as we could find they had any definite ones, are loose on divine subjects. They spoke fluently and flippantly of their being converted; but exhibited very little of the meekness and humility of the gospel. Our impression is, that their system is well adapted to please and captivate unstable minds, who are dissatisfied with the whole truth of God's word, and who are uneasy in the churches where they belong. There are many in the churches who came into them under the warming influences of a revival, but who, nevertheless, were not well established in the doctrines of the Bible, and are now glad of some apology to escape to a church, whose enclosures give larger latitude, and substitute passion for piety, and glowing zeal for godliness. And many who ardently desire a general Union of christians, and who are themselves devotedly pious, may be carried away with the pleasing sound of Union, Union.

This Society do not hold baptism an essential requisite for church membership. They baptize, or not, as the subjects choose—let every one enjoy his own opinion. The church will, of course, be composed of hay, wood, and stubble; and will contain within itself the elements of disunion and discord. In its incipient state, love and harmony will be apparent, but if prosperity attends them, they will be divided and rent asunder.

There is a pretence by those who oppose creeds, that they who adopt them do not take the Bible, but their creed, for a guide; while we do affirm that no people in the world are more unshackled by creeds than those of our denominations who adopt them—none that more fully take the Bible as their perfect guide, and rule of faith and practice. It is calumny to say that they do not.

The fact is, that men who deery a creed and renounce forms, as truly have a creed, beside the Bible, as any who have a formal creed, and they are as much guided by their creed. For were a thorough Calvinist to come among them and urge those doctrines which Calvin derived from the Bible, it would occasion uneasiness and opposition. One rule is, to keep out of view these doctrines, because they give offence to those who have no definite creed? If all may enjoy their opinions, why not advocate one as well as another? This is the pinching point. They can receive every thing except such doctrines as these. And do they expect to bring the christian world into such a net? It may be thought that we give too much attention to such a "small and despised sect," but we think not. The churches must expect to be assailed, if not in this, yet in various ways. Many will cry, Lo, here! or Lo, there! and will deceive many. There are the elements of evil in many of the churches of our land, discontented spirits, uneasy for want of more piety,

and anxious to substitute a system that appeals to the passions rather than the heart, young men who have received new light, and must ascend some elevation to make their light flash abroad in the world. Error will assume its Proteus forms to bewilder, to dazzle and deceive, and many will be led away by their plausible pretences. This sect, of which we have spoken, are bitterly opposed to sectarianism. But what is sectarianism?

An answer may hereafter be given, but thus much we now say that sectarianism is different from what is alleged.—Panoply.

From the Portland Transcript.

## Saturday Night.

How many associations, sweet and hallowed, crowd around that short sentence, 'Saturday night.' It is indeed but the prelude to more pure, more holy, more heavenly associations, which the tired frame and thankful soul hails with new and renewed joy at each succeeding return.

'Tis then the din of busy life ceases;—that cares and anxieties are forgotten;—that the worn-out frame seeks its needed repose, and the mind its relaxation from earth and its concerns—with joy looking to the coming day of rest, so wisely and beneficently set apart for man's peace and happiness by the great Creator.

The tired laborer seeks now his own neat cottage, to which he has been a stranger perhaps the past week, where a loving wife and smiling children meet him with smiles and caresses.

Here he realizes the bliss of hard-earned comforts; and, at this time, perhaps, more than any other, the happiness of domestic life and its attendant blessings.

Released from the distracting cares of the week the professional man gladly beholds the return of 'Saturday night,' and as gladly seeks, in the clustering vines nourished by his parental care, the reality of those joys which are only his to know at these peculiar seasons and under these congenial circumstances—so faithfully and vividly evidenced by this periodical acme of enjoyment and repose.

The lone widow, too, who has toiled on day after day to support her little charge—how gratefully does she resign her cares at the return of 'Saturday night,' and thank her God for these kind resting places in the way of life, by which she is encouraged from week to week to hold on her way.

But on whose ear does the sound of 'Saturday night' strike more pleasantly than the devoted Christian? Here he looks up amid the blessings showered upon him and thanks God with humble reverence for their continuance.

His waiting soul looks forward to that morn when, sweetly smiling, the great Redeemer burst death's portals and completed man's redemption. His willing soul expands at the thought of waiting on God in the sanctuary on the coming day; and gladly forgets the narrow bounds of time and its concerns, save spiritual—that he may feast on joys ever new—ever beautiful—ever glorious—ever sufficient to satiate the joy-fraught soul that rightly seeks its aid.

It leads him to the Lamb of God for protection; and rationally points out the way to joys on high—an endless Sabbath—a perpetual rest for the vigilant, the watchful, the faithful.

ETERNITY.—Suppose some little insect, so small as to be imperceptible to the human eye, were to carry this world, by its tiny mouthfuls, to the most distant star the hand of God has placed in the heavens. Hundreds of millions of years are required for the performance of a single journey. The insect commences upon the leaf of a tree, and takes its little load, so small that even the microscope cannot discover that it is gone, and sets out upon its almost endless journey. After millions and millions of years have rolled away, it arrives back again to take its second load. Oh what interminable ages must pass before the one leaf shall be removed! In what period of coming time would the whole tree be borne away? When would the forest be gone? And when would that insect take the last particle of this globe and bear it away in its long, long journey? Even then eternity would but have commenced. The spirit then in existence would still look forward to eternity, endless, unchangeable, immutable, rolling before it. The mind sinks down perfectly exhausted with such contemplations. Yes! our existence runs parallel with that of God. So long as he endures, so long shall that flame which he has breathed into our bosoms glow and burn; but it must glow in the brilliancy and the beauty of heaven, or burn with lurid flame and unextinguishable woe.

## NOTICE.

THE Subscriber designs opening in a few days, in the new building opposite the Banks, A BOOK AND STATIONERY STORE. Besides keeping a general supply of School, Theological and Miscellaneous Books, he designs keeping on hand a full assortment of BAPTIST PUBLICATIONS. From the publishers of all such works he solicits an agency. As the denomination in this State have long felt the need of such an establishment, and as the subscriber has received encouragement from many brethren, to engage in this enterprise, he solicits from the denomination, and the public generally, their patronage. He hopes, by punctual attention to business, and a faithful discharge of his duties, to merit their confidence.

In connection with the Book Store, the subscriber will keep a supply of PIANO FORTES, from the best manufacturers in the Union; and also a supply of vocal and instrumental music. Particulars will be given at the opening of the Store.

References may be made to Elder J. B. Taylor, Elder J. B. Jeter, Wm. Sands, Editor Religious Herald, Jas. Sizer & Son, and A. Thomas, Richmond; W. & J. C. Crane, Baltimore; Rev. I. M. Allen, New York; Hon. Heman Lincoln, Gould, Kendall & Lincoln, William Crowell, Editor, and Wm. Nichols, Publisher, of the Christian Watchman, Boston.

A. S. MADDOX.

Richmond, July 16, 1840.

## Leeches! Leeches!!

JUST received a supply of FRESH and HEALTHY LEECHES. For sale at the Family Medicine Store of JAMES S. FOLGER.

## Broad Cloths.

MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

THE Person who a long time since borrowed of the subscriber a book called "Riley's Narrative," is requested to return the same without further delay.

## Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.

Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. O., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

June 5, 1840.

12.

## Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.

These Books, in addition to their large Miscellaneous Stock, they offer to such in this region as desire to replenish their Sabbath School Libraries.

N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they can have them as above in great variety, and as cheap as in Boston.

June 12, 1840.



THE Subscribers keep constantly for sale a large and rich assortment of WATCHES, JEWELRY, and SILVER WARE, of superior quality and workmanship.

Personal attention given to the REPAIRING of all kinds of Time Pieces.

STEELE & CROCKER, 193 Main-st. Hartford, Aug. 7, 1840.

## DR. G. R. PHELPS'

## Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it, superior consideration. It has no real in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, costiveness, &c.

The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir!—Having been requested to express my opinion of your 'Compound Tomato Pills,' I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past. I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.

New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Jeon.

Dr. Phelps.—Sir!—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully,

Avon, March 9, 1840. FRANCIS H. CASE.

SARATOGA SPRINGS, 5th July, 1839. Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket), which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me, 'why I did not use the Compound Tomato Pills,' assuring me 'they had done great cures.' I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they would benefit me I commenced taking them. To my surprise, the first dose I took, (which was three), essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D.

For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cts. Hartford, July 10, 1840. 3m17.

## New Goods at A. F. Hastings'.

JUST received from New York, a general assortment of seasonable goods, purchased during the past week, among which are many very scarce and desirable styles.

Printed Muslins and Lawns, in fancy colors; do. Mourning and Second Mourning rich Prints and Mouslin de Laines; very splendid light figured silks, in stripes, &c. New styles Gambroons and Drillings, for men's and boys' Summer wear, Parasols and Umbrellas; Linen Cambric H'd'f's, &c., all of which will be offered very cheap for sale.

## BOOKS.

THE subscribers, successors of Canfield & Robins and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.

Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.

Do. on the Psalms. Fuller's Works. Dwight's Theology.

John Bunyan's Works. Paley's Works. Clarke's Discourses.

Burder's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do.

Jay's Lectures. Jay's Exercises. Jay's Prayers.

Jahn's Archaeology. Hug's Introduction.

Storr and Platt do. Lowth's Isaiah. Lowth's Hebrew Poetry.

McEwen on the Types. Howe and Bates' Works.

Stewart on Romans and Hebrews. Mc Knight on the Epistles.

Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.

Hodge on Romans. Pridaux's Connections. Shuckford's do.

Newton on the Prophecies. Knapp's Theology. Dick's Works.

Dick's Theology. Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen. Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor. Cottage Bibles.

Henry's and Scott's Expositions. The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paragraph Bible by Coit and Nourse. Wesley's Works.

Henry's Daily Commentary. Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickersteth's Works. Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.

Young man's Closet Companion. Good's Better Covenant.

Cases of Conscience. Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church. Hannah Moore's Practical Piety. Do. on Prayer.

Philip's Guide. Finney's Lectures.

Physical Theory of another Life. Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Christian, by Abbott.

Wilberforce's Practical View. Brownlee's Lights and Shadows.

Judd's Review of Stuart. Cogswell's Manual of Theology.

Means and Ends. Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.

Book of Common Prayer, various size and binding. Select Family Sermons, by Bishop McIlvaine.

Campbell on the Four Gospels. Tyndale's New Testament.

Sutherland's British Pulpit. Hill and Valley by Catherine Sinclair.

Dreincourt on Death. Memoir of Rev. J. Vail.

Fragments by Dr. Spring. Miller's Clerical Manners. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis. Greenfield's Greek Testament, &c. &c.

ROBINS &amp; FOLGER.

## New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French: Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; hat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purses, 17 cents; Mouslin de Lane Shawls, 25 cts; Chalkey Handkerchiefs, 37½ cents; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

May 8, 1840. A. F. ALPRESS, 8

## MITCHELL'S

## School Geography and Atlas,

## WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their merits, we, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools), are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

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Hartford, Feb., 1840.

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To the above we append the following note just received.

Farmington, Ct., Plainville Soc., June 5, 1840, Messrs. Robins and Folger,

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I now give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health,) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books at the most accommodating terms. [March 27]

## Connecticut Literary Institution.

THE FALL TERM of this Institution will commence on Wednesday, the 16th day of Sept next. Suffield, Aug. 24th 1840. D. IVES, SECRETARY.

## W. S. CRANE,

## DENTIST.

Exchange Buildings, North of State House. REFERENCES—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 20.

## HARTFORD

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